THE CHRISTIAN'S JEWELS

BY

REV. T. H. L. LEARY, D.C.L.

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A SELECTION OF MEDITATIONS UPON,
AND ILLUSTRATIONS OF

THE CHRISTIAN GRACES.

Translated and Adapted chiefly from the Writings of the Christian Fathers.

BY

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TO

Three Sisters

THIS

WORK IS INSCRIBED

BY

THEIR GRATEFUL FRIEND

THE AUTHOR.

INTRODUCTION.

THESE illustrations of the Christian graces are presented under the title of *Jewels*, for the following reasons. Firstly, because such a title seems to be in harmony with the symbolical teaching of the Jewels in the Pectoral of the Jewish High Priest, and of the Jewels which in the Apocalypse represent the foundation of the New Jerusalem, as interpreted by the most trustworthy authorities. In the next place, like the Jewels of earth, which borrow their light and their lustre from the sun, these extracts, however beautiful and precious, are but reflections of that Light which came from

Heaven to lead to Heaven, of whom Holy Scripture is the most complete revelation. The compiler trusts that these pages may be of some service in drawing earnest attention to the beauty and power of the Christian graces; and in encouraging their constant cultivation. Revelation furnishes us with no truth more comforting, than the assurance that the same God who has made the Jewels of the earth out of the meanest of materials, as the diamond out of coal, and the ruby out of clay, is abundantly able and willing to transform the meanest of His sinful creatures into His Jewels, by the marvellous working of His Holy Spirit.

THE CHRISTIAN'S JEWELS.

FAITH.

1.

WITH reason does St. Paul term Faith a large shield; for as the large shield covers the whole body and protects it, as if it were a sort of rampart, just so does Faith shield us against all the attacks of our spiritual enemies.—*St. Chrysostom.*

2.

Just as the soldier who preserves his shield is preserved by it in his conflict with

his enemies, so the Christian who preserves his faith is preserved by it in his conflict with Satan.—*St. Chrysostom.*

3.

Christian faith is a grand Cathedral with divinely painted windows; standing *without*, you see no glory, nor can imagine any: standing *within*, every ray of light reveals a harmony of unspeakable splendours.

—*Nathaniel Hawthorne.*

4.

They who take their stand on Faith are placed on a high strong tower, and have two advantages. They are not only more safe from the attacks of their spiritual enemies, but they are in a better position to attack them.—*St. Chrysostom.*

5.

In the heart faith is given by God for righteousness, and by the lips confession of the faith is made for salvation; so that in thine own soul God has placed all the defence of thy soul, so that from it sin may depart, and from it the medicine for sin may be sought.—*St. Chrysostom.*

6.

Unless the sun shines on the face of the earth, no fruit can grow or be brought to perfection; so in like manner, unless the Sun of Righteousness shines upon our souls by faith, they can bring forth no fruit to perfection.—*Origen.*

7.

As the untilled soil brings forth nothing but thorns and thistles, and weeds of all kinds; as air when stagnant corrupts; as a

house unused goes to ruin; as instruments of music when not played upon become useless; as the sword unhandled contracts rust, and loses its edge; as water long standing putrifies; as a man by habitual idleness becomes depraved;—so does faith, unexercised by good works, become injurious to us, as well as useless.—*St. Augustine.*

8.

Do not understand in order that you may have faith, but have faith that you may understand; for understanding is God's reward for faith.—*St. Augustine.*

9.

That man possesses all he wants in himself, when he possesses himself; but he alone possesses himself who possesses God, and he alone possesses God who has faith in God;

and confesses God as his Maker and his Saviour.—*St. Augustine.*

10.

Faith is the gift of God, and as no one can see the sun without the light of the sun, so no one can come to the knowledge of God and of Divine things without that light which comes from God by faith.

—*St. Augustine.*

11.

As in the root of a tree no beauty at all appears, and yet whatever of beauty and goodness there is in the tree proceeds from and grows out of the root; so whatever of essential beauty and power there is in the soul, grows out necessarily from the root of faith.—*St. Augustine.*

12.

To a man making a journey to any distant place, two things are necessary; an eye to

see the way, and feet to walk on the way: so every man who journeys to the kingdom of Heaven must have the eye of faith to see the way clearly, and the feet of obedience to walk on the way.—*St. Augustine.*

13.

Have faith in Him who never can deceive; have faith in Him who has foretold and foreseen all things; in Him who will give the reward of eternal life to the faithful, and the punishment of eternal misery to the faithless.—*St. Cyprian.*

14.

As a serpent when beset by danger from its deadly enemies hides away its head, and gathers itself into a coil, exposing all other parts of its body to the attack, but keeping the head protected, because the head is believed to repair the wasted strength of the other members; so ought the true Christian

above all things to keep his faith, his *capital* grace, untouched and unwounded, for thus being safe it will preserve and strengthen all other Christian graces.—*St. Ambrose.*

15.

Faith is a ray of that knowledge which will make us happy in Heaven; it is a participation of the Divine knowledge itself.

—*St. Thomas Aquinas.*

16.

It is perfect faith in God which fortifies the soul of man against every kind of adversity. The faithful knows that God is most wise, just, and compassionate, and that He never can fall into error; and he knows too that "all things work together for good to all them that love God."

—*Thomas Bradwardine.*

17.

We may call faith the Vine; the virtues are its branches, good works are its grapes, and devotion its wine.—*St. Bernard.*

18.

And this faith when it is justified continues in the ground of the soul, as a root that hath received the shower into it; that when it begins to be cultivated by the law of God, the branches may rise from it that bear the fruit of good works. The root of righteousness therefore doth not grow from works, but the fruit of works from the root of righteousness; namely, that root of righteousness whereby God accepts of righteousness without works, *viz.*, faith.—*Origen.*

19.

Faith is in the soul as a good root, which turns the rain into fruit.—*St. Augustine.*

20.

What is the fulness of faith? That Christ should not be believed merely as man, that Christ should not be believed simply as God, but *as man and God.* This is the fulness of faith; for the Word was made flesh, and dwelt among us.—*St. Augustine.*

21.

The heir must believe his title to an estate in reversion before he can hope for it: faith believes its title to glory, and then hope waits for it. Did not faith feed the lamp of hope with oil, it would soon go out.

—*St. Ambrose.*

22.

In all storms there is sea-room enough in the infinite goodness of God for faith to be carried with full sail.—*St. Cyril.*

23.

Whenever, in reading the Scriptures, thou comest upon a thought which is, so to speak, a stone of stumbling and a rock of offence to thee, lay it to thine own account, for doubt not this stone of stumbling contains some important meaning; and so shall be fulfilled what is written, "He that believeth shall not be brought to shame."

—*Origen.*

24.

Charity with love and faith makes believers, but faith is the foundation of charity and bringeth forth well-doing.

—*St. Clement of Alexandria.*

25.

Faith and charity both go together, for faith is the glass of charity, and charity is the foundation of faith.—*Proclus.*

26.

Doubt is the daughter of the Devil.

—*Hermas.*

27.

Some carry the Lord in their tongues, but have Him not in their hearts: therefore their grass is dry and without root, because they live only in words, but their works are dead.—*Hermas.*

28.

All the virtues are the daughters of faith.—*St. Clement of Alexandria.*

29.

Faith is the beginning of life, and love the end of it.—*St. Ignatius.*

30.

Faith is to the soul, what the senses are to the body; by faith we see and feel and taste the Lord is gracious.

—*St. Augustine.*

31.

Faith goes even before love, in thought, but not in deed. It goes before love, in thought; for we love, because we believe; not believe, because we love. Faith gives us, in this our state, the knowledge of Him whom we love. Faith is instead of eyes. By faith we see Him who to our eyes of sense is unseen. We behold both backwards and forwards, and round about us, and every way we behold the love of God. And, beholding and knowing His love, we ourselves, through his gifts, love.—*Dr. Pusey.*

32.

Faith alone lengthens man's existence, and makes him, in his own feelings, live in the future and in the past. Men of this world are full of plans of the day. Even in

religion they are ever coveting immediate results, and will do nothing at all unless they can do everything, can have their own way, choose their own methods, and see the result. But the Christian throws himself fearlessly upon the future, because he believes in Him Which is, and Which was, and Which is to come. He can endure to be one of an everlasting company while in this world, as well as in the next. He is content to begin, and break off; to do his part, and no more; to set about what others must accomplish; to sow what others must reap. None has finished His work, and cut it short in righteousness, but HE Who is One. We, His members, who have but a portion of His fulness, execute but a part of His purpose. One lays the foundation, and another builds thereupon; one levels the mountain, and another "brings forth the headstone with shoutings."

—*Cardinal Newman.*

33.

Faith in a better than that which appears is not less required by art than by religion.
—(*A Writer in Blackwood.*)

34.

True faith is not subject to error, it does not know what it is to be deceived; blind as it is, it perceives and knows what it cannot see. It is carried beyond the bounds of human reason, beyond nature and experience, by knowing for certain what the one cannot do, and what the other cannot teach.
—*St. Bernard.*

35.

It is a great madness not to believe the Gospel, whose truth the blood of martyrs has attested, the voice of Apostles has proclaimed, miracles have proved, reason con-

firmed, the world witnessed, the elements have recognised and the devils confessed; but it is a far greater degree of madness if while you believe without a doubt the truth of the Gospel, you continue to live as if you fully believed that it was also false.

—*Giovano Pico, Prince of Mirandola.*

36.

Faith is like the Pillar which went before the children of Israel on their departure for Egypt, which was light on the one side to the people of God, but was darkness on the other side to the enemies of God's people; so in like manner does the divine light of faith shine to believers, but is darkness to unbelievers.—*St. Bonaventura.*

37.

Faith is the foremost and most fundamental of all Christian virtues, and does most

honour to God, because it is faith, and faith alone that inclines the highest faculty of man, that is the intellect, towards the adoration of the Supreme Being.—*St. Bernard.*

38.

Do then readily and securely commit thy whole self, and all and every one of thy concerns, in silence and rest to the infallible and most certain providence and wise disposal of the Divine Majesty, who Himself will appear for thee in the combat, and fight for thee, and will with more honour and sweetness deliver and comfort thee, than if thou shouldst continually night and day hammer upon the anvil of thy thoughts and imagination about it, and with a vain, wandering, and yet captive mind, foolishly run up and down from one contrivance to another, spending thy precious time in tiring thy mind

and body, and foolishly consuming the strength of them both.—*Albertus Magnus.*

39.

All men must of necessity take much on trust which they cannot understand, owing to the weakness and finiteness of their intellect, just as sick men under a physician take the pills he prescribes, and swallow them whole and do not chew them with their teeth to find out their taste, or their nature, or their manufacture.—*Labate.*

40.

Science has a foundation in material fact, and so has religion a foundation on faith. Let them unite their foundations, and the basis will be broader, and they will be two compartments of one great fabric reared to the glory of God. Let the one be the outer,

and the other the inner court. In the one let all look and admire and adore; and in the other let those who have faith kneel and pray and praise. Let the one be the sanctuary where human learning may present its richest incense as an offering to God, and the other the holiest of all, separated from it by a veil now rent in twain, in which as on a blood-sprinkled mercy-seat we pour out the love of a reconciled heart, and hear the oracles of the living God.—*Professor M'Cosh.*

41.

The faithful must not stumble at the difficulties to be found in God's Word, for the things in God's Word which seem to thee contradictions, will one day be reconciled by God, for the comfort of the faithful; they are like knots in an oak, which strengthen it; they are like knots in a net, which bind it together.—*Bishop of Lincoln, Spiritualia.*

42.

In Jesus Christ neither must humanity be believed without very Divinity, nor Divinity without very humanity. He was in form as the infants whom Herod sought to slay; but He is the Lord of all, whom the wise men rejoice as suppliants to adore. When He came to the baptism of John, His forerunner, lest it should be hidden from sight that Divinity was concealed by the veil of the flesh, the voice of the Father thundered from heaven and said, "This is My beloved Son, in whom I am well pleased." To Him whom, as man, the craft of the devil tempteth, to the same as God, the services of angels minister.—*Leo the Great.*

43.

Some sailors started in a boat to cross a river; two of them took the oars, and, as

usual, turned their backs upon the shore to which they intended to sail. A third stood and kept his eye unaverted on the place where they wished to land. See here, what may well remind us of our condition. Life is a mighty river, rapidly flowing into the ocean of eternity. On this river we are all afloat in the bark of our vocation, which we must urge forward with the oars of industry and toil. Like these sailors, therefore, we ought to turn our backs on the future, put our confidence in God, who stands at the helm, who by His mighty power steers the vessel to where happiness and salvation await us, while we diligently labour, unconcerned about anything else.

—*Christian Scrivener.*

44.

Faith will be of more use to us than any grace; as an eye, though dim, was of more

use to an Israelite than all the other members of his body; not a strong arm or a nimble foot; it was his eye looking on the brazen serpent that cured him. It is not knowledge, though angelical, not repentance, though we could shed rivers of tears, can justify us: only faith, whereby we look on Christ.—*Watson.*

45.

Faith was anterior to reasoning; it is more comprehensive than reasoning. It is a centre to which all reasoning converges, which countless lines of reasoning intersect; but itself contains them all, and is contained by none. The distinctive colours into which faith's primal light can be resolved, may be counted; but its piercing light and kindling glow are not in the resolved ray.—*Dr. Pusey.*

46.

Please Him whose soldiers ye are, and from

whom ye receive your pay. Let none of you be found a deserter, but let your baptism be as your arms, your faith as your helmet, your charity as your spear, your patience as your whole armour. Let your works be your warfare, that so ye may receive a suitable reward.—*St. Ignatius.*

47.

Faith without repentance is not faith, but presumption, like a ship all sail and no ballast, that tips over at every blast: and repentance without faith is not repentance, but despair, like a ship all ballast and no sail which sinks with her own weight.

—*Bishop Sanderson.*

48.

If you were permitted to purchase eternal salvation, what would you not give for it? And now you may obtain it by faith and

charity. There is nothing can hinder you from acquiring it; not poverty, not misery, not old age, nor any other state of life. Have faith then in God, in Him who is God and Man, and receive eternal salvation for a recompense. Seek God by faith and you shall live for ever. The just shall live by faith.—*St. Clement of Alexandria.*

49.

Faith it is that bridles our corrupt desires, holds in check our unbridled appetites, lays low our vices, raises up our virtues, tramples down effeminacy and endures hardship. In adversity it is not dejected, in prosperity it is not lifted up with pride, and the man who has a living faith in God finds nothing too arduous for him.—*St. Thomas Aquinas.*

50.

In the storm the pilot is known from all

others, and in the battle the soldier is put to the proof. Adversities do not take away the strength of faith, but strengthen it. What nobleness of mind to stand upright amongst the ruins of the human race!

—*St. Cyprian.*

51.

Faith opens the door of the understanding, but unbelief closes the eyes of the soul. As food is poison to an unhealthy palate, so is the Word of God distasteful to a sinner; but the honey of God's Word is sweet to him who has the palate of faith. In order to have faith, thou must work, for faith is the wages of work.—*Bishop of Lincoln, Spiritualia.*

52.

There are no greater riches, no more precious treasures than faith, which is the salvation of sinners, the illumination of

blindness, the cure for sickness of soul, the justification of the faithful, the restoration of the penitent, the crown of the martyrs, the protection of virgins, the consecration of priests, and the placing us side by side with the angels in the eternal inheritance of Heaven.—*St. Augustine.*

53.

Faith is the root of all good things, and just as in a root the beautiful does not appear to the sight, and yet whatever is beautiful to the sight on the tree proceeds from the root; so from the humility of faith all merit, and beauty, and blessedness in the soul grow and advance.

—*Marchantius.*

54.

Oh, then, let us trample under foot the power of the devil; let us trample under

foot our sins; everything, I say, that pertains to this life, wrath, lust, vain-glory, every passion; that when we depart to that world, we may not be convicted of betraying that power which God hath given us: for thus we attain also to the blessings to come. But if in this we are unfaithful, who will entrust us with those things which are greater? If we were not able to trample down one who had fallen, who had been disgraced, who was lying beneath our feet, how shall the Father give us a Father's reward? If we subdue not one so placed in subjection to us, what confidence shall we have to enter into our Father's house? For, tell me, suppose thou hadst a son, and that he, disregarding the well-disposed part of thy household, should associate with them that have distressed thee, with them that have been expelled from his father's house, with them who spend their time at the gaming-table, and that he should go on so

doing to the very last: would he not be disinherited? It is plain enough that he would. And so we, if disregarding the angels who have well-pleased our Father, and whom He hath set over us, we have our conversation with the devil,—inevitably we shall be disinherited. But God grant that this be not the fate of any one of us; but that, engaging in the war we have to wage with him, and with the aid which is from above, having conquered, we may become heirs of the Kingdom of Heaven.

—*St. Chrysostom.*

55.

This is the perfect and only glorying in God, when one is lifted up, not by his own righteousness, but acknowledgeth that he wanteth the true righteousness, and that it is by faith only in Christ that he can be justified.—*St. Basil.*

56.

The Faith that comes down from God as His gift, goes up to Him as the giver. What is it that faith does not attain to? It scales the most inaccessible heights, it comes to know the most unknown things, it dives into the deepest depths, it embraces eternity itself, if I may so speak, in its amplitude. By faith I believe the eternal blessed Trinity, which I understand not, and grasp by faith, what I cannot grasp by my mind.

—*St. Bernard.*

57.

Faith changes the very nature of the elements, as when the three children were shut up in the furnace of fire. Let not the prospect of the most cruel punishments terrify the faithful, for they need not fear any pain, since martyrs live and rejoice in flames, and their life seems to insult and to disarm the fire that was designed to consume them.—*St. Zeno of Verona.*

58.

Such is the force of faith, that it saves not only him who has it, but it saves others, as we read that the faith of those that brought the paralytic to Jesus, healed him: and Lazarus was raised from the dead, because of the faith of his sister, to whom Jesus said, "If thou wilt have faith, thou shalt see the glory of God."—*St. Cyril of Jerusalem.*

59.

Abraham believed in God, and it was reckoned unto him for righteousness. This was because Abraham asked for no reason, but believed in God with the most ready faith. It is right that faith should go before reason, and that we should not seem to exact from our Lord God a reason, as if He were a mortal man. What can be more unworthy than to give faith to human testimony, and not to give faith to Divine? Let

us then like Abraham have faith in God, that we may be inheritors of eternal life.

—*St. Ambrose.*

60.

Faith is not only an excellent gift, a sublime gift, but it is a gift full of present happiness; so much so that even a worldly man will see sometimes by his mere worldly sense, that if he had faith, he would have a great deal to make him happy which he has not now: and sometimes he will say that he wishes he had faith, and that he envies those that have. For let us only set before us what we now gain by it, what comfort with respect to the future, what hopes, what prosperity. The apostle speaks of those who, by reason of death, are all their life long subject to bondage; and the description applies to men of the world even when most successful. They continue, it is true, to keep up an excitement and

interest in the objects of life; and yet there is a blank feeling at the bottom that there is an end of it all. Faith would give them a world beyond this one to look forward to. Why, then, cannot faith, if it can do so much for our happiness, be made the object of a strong wish? Why cannot a man, not as a desultory or half-mocking expression, but as a real longing of his heart, say—Ah, that I had faith? The truth is he cannot, in the state of mind in which he is. He cannot even seriously or heartily wish for faith. . . . Will you say your action comes under the head of duty, not your wishes? You cannot say this; wishes are a very real and a very large part of duty. In such a case as this—that the mere conception is offered to the mind constitutes an obligation to wish for its truth. The simple opportunity for the wish is a call for it.

—*J. B. Mozley.*

HOPE AND OTHER GRACES.

I.

WITHOUT hope everything languishes among men. Arts are neglected, no virtues are exercised: take away hope, all perishes, all dies. What does a scholar do with a master that teaches him, if he hopes nothing from his study? Why does the pilot expose his vessel to tempests at sea, if he does not expect to arrive at port? Why does the soldier despise, not only the rigours of winter, and the heat of summer, but his own life also, but because he is animated with the hope of glory? Why does the labourer scatter his grain, if he does not hope to gain the recompense of his labour in a plentiful harvest? Why does the Christian believe in Christ, if he does

not hope one day to possess the eternal happiness that Christ has promised him?

—*Zenon.*

2.

Our charity is confirmed by Christ's passion; our faith by Christ's resurrection; but our hope by Christ's ascension.

—*St. Bernard.*

3.

As the Magi offered three gifts to Christ; so the Christian offers in his devotion to his Redeemer and King the frankincense of faith, the gold of charity, and the myrrh of hope.

As the column of fire gave light to the children of Israel, protected them, and guided them on their way to the Land of Promise; so does faith enlighten the Christian, hope protects him, and charity leads him on his way to the better land, even to Heaven.—*Marchantius.*

4.

It is said of Abraham that he believed in hope against hope. What is the meaning of these words? The passage intends to express that Divine hope overcame human hope. This is the hope which redounds to the glory of God, because it is an act of homage rendered to His omnipotence. He that is destitute of such hope, can have no pretensions to saving faith: and not to believe in the promises which God has made to us, is an evidence that our souls are altogether fixed upon the toys and vanities of earth. That which the world calls wisdom, is nothing more than foolishness in the sight of God; and the disbelief of his word argues a stupid indifference, allied to the brute. Faith and hope repose upon the same foundation, the Word of God. The Christian believes in spite of the evidence of his senses, and hopes for blessings which cannot yet be discerned by the senses. There is

no faith where there is doubt and uncertainty; there is no hope where there is hesitation.—*St. Chrysostom.*

5.

Christians are in the world only to triumph over things present, and to hope for things to come. It is the duty, therefore, of all Christians to bear with patience the evils of time, and to hope for the blessings of eternity.—*St. Augustine.*

6.

Godly fear is the chief ground of the Christian's hope; for fear is the gift of God directing us to salvation: and because the remembrance of former gifts is a firm ground for expecting future ones, and the good pleasure of God is upon them that fear Him; now, in His will is life, and in His good pleasure is salvation for evermore.

—*St. Bernard.*

7.

Hope is a virgin of a fair and clear countenance; her proper seat is upon earth, her proper object is in Heaven; of a quick and piercing eye that can see the glory of God, the mercy of Christ, the society of Saints and Angels, the joys of Paradise, through all the clouds and orbs; as Stephen saw Heaven opened, and Jesus standing in the holy place. Her eye is so fixed on the blessedness above, that nothing in the world can remove it. Faith is her attorney-general, prayer her solicitor, patience her physician, charity her almoner, thankfulness her treasurer, confidence her vice-admiral, the promise of God her anchor, peace her chair of state, and eternal glory her crown.—*Adams.*

8.

Hope is like the wings of an angel, soaring up to Heaven and bearing our prayers ever to the throne of God.—*Bishop Jeremy Taylor.*

9.

See how our hope should be fixed on God. For the women went to the sepulchre, through the morning twilight, without thought of the soldiers who guarded it, or of the sepulchre stone that closed it, for the removal of which they were far too weak; and yet they turned not back in despair, but resolutely persevered, trusting and hoping in God to provide the way and the means. And so it was as they trusted, for by the providence of God the stone was removed by the angel, and at the sight of the angel the keepers fled in fear. When human help is wanting, then, if we trust and hope in God, Divine help will be present.—*Matthew Faber.*

10.

Every part of God's Word calls us to the hope of heavenly things. God cannot, can He forget His promises? But our hope

ought not to be vain, nor expressed in words only, but set forth in deeds. The hope of the eternal promises of God is our comfort, whatever may be the persecutions, losses, sufferings, and insults which shall befall us in this life.—*St. Hilary.*

11.

I think that the Christian wrestler ought to bear bravely the blow of his foes, from the very hope of gaining glory by the crown of conquest. For they who are accustomed in the gymnastic contests to gymnastic labours, do not lose heart at the severity of the blows they endure, but, despising present sufferings, they go boldly against their antagonists in the hope of conquest. So the apostle bids us to be patient in tribulation, and to rejoice in hope.—*St. Basil.*

12.

O Misfortune! O Perversity! One man believes another upon his word, and yet a

man does not believe God upon His. We hope for what a man promises, and not for what God promises. All human affairs are carried on by the hope of what is to come; even this temporal life subsists and is supported only by hope: God only is not trusted.

—*St. Salvian.*

13.

The man who is apt to be disturbed, realises a fear which is unreal, and brings on him the trouble which does not show itself; but he who abides in steadiness and tranquillity of soul, breaks the force of what is real. Seest thou not the steersmen, when the sea is raging, and the clouds are rushing together, and the thunders are bursting forth, and all on board are in confusion? how they seat themselves at the helm without tumult or disturbance; giving earnest heed to their own art, and considering how they may ward off the effects of the approaching storm. Be these thy example; and laying hold of

the sacred anchor, the hope that is in God, remain unshaken and immovable.

—*St. Chrysostom.*

14.

It is the peculiar characteristic of the faculty of hope, to enlarge and advance upon fact as distinct from doing *without* fact altogether; existing fact given, hope can proceed upon it indefinitely; but some ground of fact it must have. The phrase of "hoping against hope" does not suppose the total absence of all such ground, but only the reduction of it to the smallest possible quantum. Sailors wrecked in the middle of the sea, hope for a sight of a sail, in proportion as they know their situation to be in some general line of navigation; know the traffic on that line to be considerable, know the time of the year to be the customary one for that traffic, and other like dates; if they have no data at all for hope,

they cannot legitimately hope—so far as faith and hope can be viewed as distinguished from each other, faith takes the negative, and hope the positive side; faith exerts her particular powers, in opposing these appearances which are hostile; hope has, in enlarging these appearances which are friendly. Catholic faith, then, as it has existing fact to proceed upon, is a faith allied to hope; nay, so intimately allied, that hope practically precedes faith in the act of belief; and we believe because we hope, rather than hope because we believe; we see an actual ground, however small; hope expands this, and not till then we have faith.—*Rev. J. Mozley.*

15.

Our faith is confirmed by meditation on Christ's resurrection; our charity by meditation on His Passion; and our hope by meditation on His ascension into Heaven.

—*St. Bernard.*

16.

Hope resides in virtue, as the spark does in fuel. Without fuel, the spark cannot last; for take away the fuel, and the spark dies out, but supply the fuel, and it lives. So hope falls, if it has no foundation; dies, if it has no nourishment; dries up, if its root is cut away. The hope that exists without a life of virtue and the blessedness of devotion, is not *Hope*, but *presumption*. Hope is at least a medium between fear and careless security, and then it is the name of an uncertain good; but when blessedness and hope remove fear, and give strength to security, then it is Christian hope.

—*St. Bernard.*

17.

"I have always *hoped* in thy words" (Psalm 118). The cry of the prophet here is that of one hoping on God's Word, not for a time only, but *always*. For hope has

no end, for it is extended to the everlasting things of Heaven, and to the eternal promises of God. There is no time that it does not occupy and bless, no duty and business that it does not inspire.—*St. Hilary.*

18.

Shall we not look upward to Heaven? Shall we not wake up from sleep? Shall we not know the nature of true wealth, of true splendour, of a dignity that cannot change, of a blessedness that cannot end: to that region where what is good neither changes, nor departs, nor is exposed to the plots of men? Shall we not hold the hope of such a state in delight? Wherefore have the martyrs endured bonds, and wounds, and torments, the sharpness of the sword, the fury of wild beasts, darkness and the dungeon, the plundering of their property, the dismemberment of their limbs, aye, and all these things with a ready and rejoicing

mind? Is it not because they have the prospect which Hope has given them? Should not we too, with the same hope, endure all things, and so resist the invisible enemy of our souls?—*St. Gregory.*

19.

Faith is the strength of our hope, and also the authority by which it acts. Therefore always do thou hope, and thy expectation shall no one confound, for it is warranted by Faith. Our hope leads us to expect eternal life, the kingdom of God, the company of angels, and all spiritual blessedness. Hope daily, for true hope never ends; it has no truce with its foes, it hopes even in adversity. In all infirmity hope, for if thou art infirm, Christ is anxious for thee, and is strong to succour thee.—*St. Ambrose.*

20.

Well is it said that the hope which is

seen is not hope! For hope is not in Heaven itself, but only in the Lord of Heaven. The Chaldæan has not hope in the stars he observes, nor the rich man in his possessions, nor the avaricious man in his property, but he alone has true hope who places his hope on Him whom he sees not, even the Lord Jesus Christ.—*St. Ambrose.*

21.

Hope is indeed a safe anchor and sustentation of our spiritual life, a guide on our way to Heaven, the certain safety of perishing souls. It is like a strong chain let down from Heaven, to hold and draw up our souls. It holds them with firmness, it rescues them from the strong evils of the world. If any man looses his hold of this chain, at once he falls down and is lost in the abyss of sin. And when the devil knows this, and sees such a man burdened with the consciousness of his sin, he inspires

him with feelings of despair, which is heavier than lead, that he may be plunged the deeper into the abyss.—*St. Chrysostom.*

22.

"They who trust in the lord are as Mount Zion" (Psalm 124). Here the Psalmist sets forth the *hope* in the Lord which is firm, immovable, and constant. For even as a man attacking a mountain with all kinds of warlike machinery cannot move it, or pluck it up, so he who attacks our hope in God cannot move it, or pluck it up.—*St. Chrysostom.*

23.

We are saved by hope, says the Apostle, but the hope that is seen is not hope; for why should one hope for what one sees? but if we hope for what we do not see, we wait for it with patience. But for what do we wait with patience but to see what we believe? for now we believe what we do not

see, yet by continuing in that which we believe, though we do not see, we shall deserve to see what we do believe. Why therefore should you despair of yourselves? Why should you afflict yourselves with sorrow and grief? Ye have a Father, and a Fatherland, and your Father's inheritance all in hope. That Father is God, though you see Him not, except by hope. That country is Heaven, which you see only by hope, but will enjoy by continuing patiently in hope.—*St. Augustine.*

24.

When the tempest of despair afflicts us, the soul unshaken quietly betakes herself unto the haven of hope. It recalls to memory all God's blessings in the past, as a pledge of the future. It feels that God's mercies are far greater than we deserve, and that it is the light that comes from God

that alone can illuminate the darkness of our heart.—*St. Gregory.*

25.

He who lives a holy and just life possesses as his companion, hope; the sweetest solace of the heart in trouble, the tenderest nurse of old age, which exerts an incalculable influence on the government of the changeable minds of men.

—*Socrates quoted by St. Justin.*

26.

The Christian graces are like treasures, they must be hidden from the public eye to be kept; if they are exposed publicly, there is great danger of losing them altogether.

—*St. Chrysostom.*

27.

As patience is Christ's blessing, so is impatience the devil's curse.—*St. Cyprian.*

28.

Forsake the Publican's sins, but cherish his humility. Avoid the pride of the Pharisee, but do not neglect his work.

—*St. Chrysostom.*

29.

Pride does its own will, but humility works out the will of God.

God will bow down His ear to hear thee, if thou wilt not lift up thy neck in pride.

—*St. Augustine.*

30.

Our life in this world is like the ladder that Jacob saw in his dream. In order to reach Heaven it must be planted by the Lord in the humbled heart; and we can only mount it by distinct, and sometimes very difficult, steps of humility and discipline.

—*St. Benedict of Nursia.*

31.

There will come a time when three words

uttered with charity and meekness, will receive a far more blessed reward than three thousand volumes, written with the disdainful sharpness of wit.—*Richard Hooker.*

32.

The heart that is humble is the seat of Christ.—*St. Paulin.*

33.

The more virtuous we become, the less ought we to be vain; because other vices increase by vices, but vanity is increased by virtues themselves.—*St. Eucherius.*

34.

It is in truth a great and rare virtue to do the greatest things, and yet not to be conscious of our own greatness: to have sanctity beaming forth before the eyes of the whole world, and hidden only to ourselves; to show ourselves marvellous men, and yet

to despise and reckon ourselves as nothing. This is, in my opinion, more wonderful than the virtues themselves.—*St. Bernard.*

35.

Christian humility is a profound mystery. God is exalted above all things in the universe; but exalt yourself and you will not come near to God, but humble yourself and God will come down to you.—*St. Augustine.*

36.

Know thou that kindness is one of God's own properties, who sendeth His rain on the just and on the unjust, out of His great kindness. And verily kindness is the sister of charity, who banishes hatred and cherishes love.—*St. Francis Assisi.*

37.

Discretion is the moderator and directrix of virtues, feelings and customs; it sets

every virtue in its own order, and order gives degree and fitness and permanence. Take this away, and virtue will become vice. He who is indiscreet and excessive in mortifying and subduing the body, does unjustly in four respects, viz.: the effect on the body, the effect on the mind, the example to his neighbour, the honour due to God. And hence it is that such a person incurs the guilt of sacrilege, since he abuses the living temple of God and derogates from the honour due to God: because the case of one such person affrights very many others and repels them from the pursuit of the spiritual life, since they see such a person, by excessive rigour of life, fall into diseases, fantasies, helplessness, and even incur death itself.

—*St. Bernard.*

38.

Stand immovable even as the anvil which is smitten; for it is the sign of the good

athlete to be smitten and yet to conquer. Remember, too, we are most like to God, when we bear all things on God's account; as God bears up with us on Christ's account, and for His love.—*St. Augustine.*

39.

The saint should not fast only in his stomach, but in all his members, by keeping them from sin and the temptations of sin. His eye should fast, by not feasting on sights of sin or the allurements of sin; his ear should fast, by not feasting on enticing words of sin, on vain or useless words; his tongue should fast, by not feasting on lies, or slanders, or words of iniquity; his hands should fast, by not feasting on deeds of wickedness; and his whole soul should fast, by not feasting on evil thoughts, for all this is the saint's feast, and one most pleasing to God.—*St. Bernard.*

40.

To whom will it be given to see God?

To them who are pure in heart. The Kingdom of God, as the Scripture saith, is "within us." O ye in whom there abideth the least spark of desire to see the Sovereign Good, when ye shall be told, and in verity, that our feeble nature is not capable of seizing or comprehending this Divine Majesty, supremely elevated above the heavens, be not cast down, neither be ye discouraged; in part you may see Him; you have Him in your heart, since purity of heart is but the impression of His Divine beauty. It is the mirror wherein are reflected the rays of that Sun of Righteousness, whose radiant light is too dazzling for mortal eyes to contemplate.—*St. Gregory of Nyssa.*

41.

Nature gave to man a double instrument of hearing, and only a single instrument of speaking; thereby showing in a two-fold

degree that man ought rather to hear than to speak.—*St. Basil.*

42.

When the hurt is small, there is no need of impatience; but when the hurt is greater, then the medicine of patience is the more necessary for the hurt.—*Tertullian.*

43.

Luxury is the mother of lust, the daughter of appetite, and the slave of Satan.

—*St. Ambrose.*

44.

Such a thing is envy, than which no worse evil can exist. The envious man punishes himself, and takes vengeance upon himself more than on the person whom he envies; and never ceases from his sin, but is continually engaged in the commission thereof. For as a sow in the mire, and evil spirits in our hurt, so also doth the envious man delight in his neighbour's ills; and if anything painful takes

place, then is he refreshed, and takes breath: accounting the calamities of others his own joys, and the blessings of others his own ills; and he considers, not what pleasure may arise to himself, but what pain to his neighbour. For as beetles feed on dung, so do these men on the calamities of others, being a sort of common foe and enemy of our nature.

—*St. Chrysostom.*

45.

Ingratitude is a nail which, driven into the tree of generosity, causes it to wither; it is a broken channel, by which the foundations of the affections are undermined; and a lump of soot which, falling into the dish of friendship, destroys its scent and flavour.

—*St. Basil.*

46.

Whoso wishes to enter into the sheepfold, let him enter by the door, that is by Christ, by seeking Christ's glory, preaching Christ,

and imitating Christ's humility; for Christ is a lowly door, and he that enters by this door must be lowly; and stoop, if he would enter with his head intact; while he that doth not humble himself, but exalts himself and climbs up over the wall, is only exalted that he may fall.—*St. Augustine.*

47.

The Devils envy, but they envy *men*, not *Devils*. But *man* envies his *fellow-men*, envies those even of the same family and of the same kindred, a sin which the Devils are not guilty of. What excuse, O sinful man, can you have to tremble and grow pale with envy at the prosperity of your brother when you ought to rejoice and exult at it? Emulate him if you like, but do not envy him; try not to cast him down from envy, but try to readily emulate the same height of prosperity, that you may attain to the same degree of excellence.

—*St. Chrysostom.*

48.

Observe how everywhere he shames them by this similitude of the body. Let not the eye, saith he, lie to the foot, nor the foot to the eye. For example, if there shall be a deep pit, and then by having reeds laid across upon the mouth of it upon the earth, it shall on the surface present to the eye an appearance of solid ground, will not the eye use the foot, and discover whether it yields and is hollow underneath, or whether it is firm and resists? Will the foot tell a lie, and not report the truth as it is? And what again? If the eye were to spy a serpent or a wild beast, will it lie to the foot? Will it not at once inform it, and the foot thus informed by it refrain from going on? And what again, when neither the foot nor the eye shall know how to distinguish, but all shall depend upon the smelling? as, for example, whether a drug be deadly or not; will the smelling lie to

the mouth? No. And why not? Because it will be destroying itself also. But it tells the truth as it appears to itself. And what again? Will the tongue lie to the stomach? Does it not, when a thing is bitter, reject it, and if it is sweet, pass it on? Observe ministration and interchange of service; observe a provident care arising from truth, and, as one might say, spontaneously from the heart. So surely should it be with us also; let us not lie, since we are members one of another.—*St. Chrysostom.*

49.

What a chain of evils does that man prepare for himself who is a slave to anger! He is the murderer of his own soul; yea to the very letter he is so, for he lives in a continual torment. He is devoured by an inward fire, and his body partakes of his sufferings. Terror reigns around him; everyone dreads lest the most innocent, the most trifling

occurrence may give him a pretext for quarrel, or rouse him into fury. A passionate man is odious alike to God and man, and is insupportable even to himself.

—*St. Ephraim.*

50.

How is the body to become a sacrifice? Let thine eye look upon no evil thing, and it hath become a sacrifice; let thy tongue speak nothing filthy, and it hath become an offering; let thy hand do no lawless deed, and it hath become a whole burnt-offering. But this is not enough, we must have good works also: let the hand do alms, the mouth bless them that despitefully use us, and the ear find leisure evermore for the hearing of Scripture. For sacrifice can be made only of that which is clean; sacrifice is a first-fruit of other actions. Let us, then, from our hands, and feet, and mouth, and all our other members, yield a first-fruit unto God. Such a sacrifice is well-

pleasing; and not, as that of the Jews, unclean, for "their sacrifices," says the Scripture, "shall be unto them as the bread of mourners." Not so ours. Theirs presented the thing sacrificed dead; ours maketh the thing sacrificed to be alive. For when we have mortified our members, then we shall be able truly to live. For the law of this sacrifice is new, and the fire of a marvellous nature. For it needeth no wood under it, but liveth of itself, and doth not burn up the victim, but rather quickeneth it. This was the sacrifice that God sought of old. Wherefore the prophet saith, "The sacrifices of God are a broken spirit." And the three children offered this when they said, "At this time there is neither prince, nor prophet, nor leader, nor burnt-offering, nor place to sacrifice before Thee, and to find mercy. Nevertheless, in a contrite heart and a humble spirit let us be accepted."—*St. Chrysostom.*

CHARITY.

I.

WHO can declare the bond of the love of God? Who is sufficient to tell as is fitting the majesty of its beauty? The height to which it leads is inexpressible. Love unites us to God: love "covers the multitude of sins;" love "endures all things;" love is "long-suffering in all things." There is nothing base and sordid in love; love lifts not itself up above others; love has no divisions; love makes no seditions; love does all things in peace and concord. By love we are all the elect of God made perfect; without it, nothing is pleasing and acceptable in the sight of God. Through love did the Lord join us unto Himself: whilst for the love which He bore towards

us our Lord Jesus Christ gave His own blood for us, by the will of God—His flesh for our flesh—His soul for our souls.

Ye see, beloved, how great and wonderful a thing love is; and how that no expressions are sufficient to declare its perfection. Let us therefore pray to Him, that we may be found blameless in love, standing apart from the factiousness of men.

—*St. Clement.*

2.

All virtues are consummated in love. Temperance is love, reserving itself wholly to God; fortitude is love, enduring all things for His sake; justice is love, serving God, and therefore ruling others well in those things which are subject to man; prudence is love, discerning aright between those things which bring us near to God, and those which draw us away from Him.

—*St. Augustine.*

3.

Now what he would say is this: that there is no profit in these things alone, for all these things fall asunder unless they be done with charity.

Charity it is which clenches them all together: whatsoever good things thou can'st bring forward, if charity be not there, it melts away, it is nothing. Just as in a ship, though the rigging be large, yet if there be no girding-beams it is of no service; as in a house, if there be no tie-beams it is of no service; as in a body, though the bones be large, yet if there be no ligaments, they are of no service. Whatsoever good deeds any may have, all serve to no end, if charity be not there.—*St. Chrysostom.*

4.

As the corn, if it be let lie for ever in the barns, is consumed, being devoured of the worm, but if it be brought forth and cast

in the field is multiplied and renewed again; so also the spiritual word, if it be evermore shut up within the soul, being consumed and eaten into by envy, and sloth, and decay, is quickly extinguished; but if, as on a fertile field, it is scattered on the souls of the brethren, the treasure is multiplied to them that receive it, and to him that possessed it: and as a fountain from which water is continually drawn forth is thereby rather purified, and bubbles up the more, but being staunched fails altogether, so the spiritual gift and word of doctrine, if it be continually drawn forth, and if who will has liberty to share it, rises up the more, but if kept back from envy and a grudging spirit, it diminishes, and at last perishes altogether.

—*St. Chrysostom.*

5.

Just as in a harp, the sounds are diverse, though not the harmony, yet they altogether give out one harmony and symphony. I could

wish to bring you, were it possible, into a city wherein all should be one soul; there shouldst thou see, surpassing all harmony of harp and lute, the more harmonious symphony. But the musician is the Might of Love. It is this that strikes out the sweet melody, singing withal a strain in which no note is out of tune. This strain gladdens both Angels and God, the Lord of Angels; this strain rouses the whole heavenly audience; this even lulls the wrath of demons. This strain not only soothes evil passions, it does not even suffer them to rise, so deep is the stillness. For as in a theatre, when the hand of the musician plays, all listen with a hush, and there is no noise there: so among friends, when Love strikes the chords, all the passions are still and laid to sleep, like wild beasts charmed and unnerved; but just as where hate is, there all is contrary.

—*St. Chrysostom.*

6.

Forgive another, and thou art imitating God, thou art made like unto God. It is more our duty to forgive trespasses than debts; for if thou shalt forgive debts, thou will not therefore be imitating God; whereas if thou shalt forgive trespasses, thou art imitating God. And yet how shalt thou be able to say, "I am poor, and am not able to forgive it," that is, a debt, when thou forgivest not that which thou art able to forgive, that is, a trespass? And dost thou deem that in this case there is any loss? Yea, is it not rather wealth, is it not abundance, is it not ample means? Be ye therefore followers of God.—*St. Chrysostom.*

7.

It is wisdom to overcome all evil with good, for our profit; and if we regard any as an enemy, it ought to be wise, and for our own interest, to make him good to us, by

returning good for his evil, and so winning him over to our side.—*St. Chrysostom.*

8.

He that binds to himself others by his charity, makes many friends to himself; and if he has ten friends he has twenty eyes, and twenty feet, and twenty hands; all ready and willing to see for him, to work for him, and to walk for him. The friends of the rich man may fail, but these cannot fail, for they are bound to him by the strongest of ties.

—*St. Chrysostom.*

9.

Happy is the man who loves God, and loves his friend in God, and his enemy for God. The hatred of thine enemy cannot hurt thee, but thou hurtest thyself by hating him. Thou art hurt more by their enmity than by thine enemy. Love thine enemy, and the ill he does thee will become thy friend.—*Bishop of Lincoln, Spiritualia.*

10.

He that shows hatred against *the sinner*, instead of exercising it against *the sin*, condemns only himself.—*St. Ephraim.*

11.

The slanderer does harm to three persons at once: (1) to him of whom he says the slander; (2) to whom he utters it; and (3) most of all to himself in his want of charity and truth.—*St. Basil.*

12.

As the prudent vintager eats only ripe grapes, and gathers not those that are green; so the eye of a wise man rests only upon the virtues of others; whereas the eye of the fool seeks only to discover in his neighbour vices and defects.—*St. John Climacus.*

13.

When Christ says we are to pray, "forgive us our trespasses, as we forgive them

that trespass against us:" He proposes that God should follow our example in forgiveness of our enemies; and His forgiveness is only conditional on our forgiveness. This is very singular and significant; because, in all other virtues, God proposes Himself as our example and model, which we are to follow. We are to be humble and lowly, even as He is humble and lowly; but the forgiveness of our enemies must be a duty done, before God can or will forgive us. This is a great honour which God gives to them that forgive their enemies.—*St. Basil.*

14.

Nothing marks more clearly the weakness of an evil cause than violence. The devil who has no truth, comes with axe and hatchet to break down the doors; but the Saviour is so gentle that He contents Himself with teaching, and when He comes to each one of us He does no violence, but He

knocks at the door and says, "Open to Me, my sister, my spouse." If we open to Him, He enters; if we will not, He withdraws: for truth is not preached with swords and arrows, nor by soldiers, but by counsel and persuasion. It belongs to true religion never to compel, but to persuade.

—*St. Athanasius.*

15.

It is very hard for even a strong man to carry far a very large load of logs of wood; but if he burn them, it is very easy to carry the ashes of the logs. So it is with the burden of sorrows and trials, if we consume them with the fire of charity, the burden of them is at once easy and light.—*Labate.*

16.

Charity is a kind of asbestos, which is a stone that when once kindled cannot be extinguished; no wind can blow out its

flame, no water can quench its heat, no storm can put out its fire.—*St. Isidore.*

17.

He that dwelleth in love, dwelleth in God, and God in him.—1 *John* iv. 16.

Love cannot be repressed, and it would not, if it could; it must translate itself into life and action, and like the electric fluid, it gathers volume from repression, and strength from resistance.—*Dr. Cumming.*

18.

The love of God is the fountain, the love of man is the stream in which it flows. Both are parts of one whole, threads of one cord, so intertwined that thou can'st not have the one without the other; links of one chain which binds us to Almighty God, descending from Him to us, and lifting us up to His very Being.—*Dr. Pusey.*

19.

It is not more for herself, than for us, that the bee labours. This is indeed a thing especially proper for a Christian; not to seek his own things, but the things of others. As then the bee traverses all the meadows that she may prepare a banquet for another; so also, O man, do thou likewise: if thou hast accumulated wealth, expend it upon others; if thou hast the faculty of teaching, do not bury the talent, but bring it out publicly for the sake of those who need it! Or if thou hast any other extraordinary endowment, become useful to those who require the fruit of thy labours! Seest thou not that for this reason, especially, the bee is more honoured than the other animals; not because she labours, but because she labours *for others?* For the spider also labours, and fatigues himself, and spreads out his fine textures over the walls, surpassing the utmost skill of man,

but this animal is without estimation, since his work is in no way profitable to us; such are they that labour only for themselves. Imitate, too, the simplicity of the dove! Imitate the ass in his love to his master, and the ox too! Imitate the birds in their freedom from anxiety! For great, great indeed is the advantage that may be gained from irrational creatures for the correction of errors.—*St. Chrysostom.*

20.

True charity does not ignore all faults and failings, but on the contrary it scans them and feels them keenly; though only to be able to understand them better, to explain, and then to excuse them.—*Professor F. Max Müller.*

21.

In one and the same man there exist two things, charity and sinful desire. Let charity

be born in thee, if it be yet unborn; and if it be born, be it nourished, fostered, increased. But as to sinful desire, though in this life it cannot be utterly extinguished; for if we say that we have no sin, we deceive ourselves, and the truth is not in us; but in so far as sinful desire is in us, so far we are not without sin; let charity increase, sinful desire decrease; that the one, that is charity, may one day be perfected, and sinful desire be consumed. —*St. Augustine.*

22.

Dost thou impart none of thy wealth unto any? Then shouldest thou not receive anything from another: in which case the world would be turned upside down. For in everything, to give and receive is the principle of numerous blessings: in seeds, in scholars, in arts. For if any one desire to keep his art to himself, he subverts both himself and the whole course of things. And the husbandman, if he bury and keep

the seeds in his house, will bring about a grievous famine. So also the rich man, if he act thus in regard to his wealth, will destroy himself before the poor, heaping up the fire of hell more grievous upon his own head.

—*St. Chrysostom.*

23.

There is no greater charity in the world, than to save a soul; nothing that pleases God better; nothing that can be in our hands greater or more noble; nothing that can be a more lasting and delightful honour.

—*Bishop Jeremy Taylor.*

24.

Brethren pursue charity, without which the rich man is poor, and with which the poor becomes rich: it brings patience in adversity, and moderation in prosperity, fortitude in suffering, joy in good deeds, safety in temptation, gladness amongst true brethren, and forbearance amongst false

brethren. In the case of Abel it brought acceptableness to his sacrifice; to Noah safety in the Flood; confidence in God in Abraham's many wanderings; meekness to Moses in the midst of all he suffered; gentleness to David in the midst of Saul's persecution; to the three children in the furnace, it turned the devouring flames into harmless courtiers; it is a human duty for Christians to confess their human faults; but a Divine duty to forgive, as Christ, who is God, forgives all.—*St. Augustine.*

25.

Let all be done with charity. Wherever we go, let us go with charity; whatever we do, let it be done with charity.

—*St. Francis of Paola.*

26.

We must study in the Bible the book of charity more than in any other; that book teacheth us all things.—*St. Dominic.*

27.

He who talks scandal has the Devil in his tongue; and he who listens to it has the Devil in his ear.—*St. Bernard.*

28.

Let the good man love even the bad man, from whom he suffers, that there be at all events but *one* bad man.—*St. Augustine.*

29.

Charity resembleth fire, which inflameth all things it toucheth.—*Erasmus.*

30.

Because of the roses, we water the thorns.
—*Persian Proverb.*

And mark also the action of the servants; I mean, what haste they are in at once to root up the tares, even though they do it indiscreetly; which shows their anxiety for

the crop, and that they are looking to one thing only; not to the punishment of that enemy, but to the preservation of the seed sown. But not even this do they seek absolutely, for they trust not themselves with it, but await the master's decision, saying, "Wilt Thou?" What then doth the Master? He forbids them, saying, "*Lest haply ye root up the wheat with them.*" And this he said to hinder war from arising, and blood and slaughter. For it is not right to put a heretic to death, since an implacable war would be brought into the world. By these two reasons, then, He restrains them; one that the wheat be not hurt, another that punishment will surely overtake them, if incurably diseased. Wherefore if thou wouldest have them punished, yet without harm to the wheat, I bid thee wait for the proper season.

—*St. Chrysostom.*

31.

By what discipline but that of patience

is love trained to be the treasure of the Christian, the highest mystery of the faith? Love is great-souled, and so it becomes patience. It is beneficent, and patience does no evil. It envieth not, that indeed is the quality of patience. Nor does it know how to be puffed up, because it has learned modesty from patience. Therefore St. Paul saith, "Love beareth all things, endureth all things," just because it is patient.—*Tertullian.*

32.

Charity to the poor should be like oil, which when poured from one vessel to another, flows softly and in silence. But he who exercises charity with reluctance and in anger, is like the cow that yields her milk, but overturns the pail with her foot.

—*Christian Scriver.*

33.

It is true good-will and charity to regret the misfortunes of others, as if they were our own; to rejoice in the joy and in the pro-

spects of our neighbour, as if it were our own joy and our own profit, to regard another's loss as our loss, and to feel that we are benefited by the benefit.—*St. Gregory.*

34.

Just as all lines drawn in a circle from the centre to the circumference diverge the more from each other as they diverge from the centre, and draw closer to each other in proportion as they draw closer to the centre: so our hearts draw closer to each other in proportion as they draw closer to God, and are the more separate from each other as they separate from God.—*T. H. L. Leary.*

35.

The eye, the noblest member of the human body, does not see itself; and piety and godliness resemble it, in being destitute of self-consciousness. Believers do not believe that they believe. The humble are ignorant of their own humility. The best and most

devout suppliants have their minds so full of God, that they are not aware, and never think of the fervour of their prayers. The kindest benefactors have no recollection of the good they do, and are surprised when men thank them for it. The pious fancy that they have no piety, and are always fighting, striving, and exercising themselves to attain it, in which, indeed, growth in godliness consists.—*Christian Scriver.*

36.

Emulate the kindness and pity of thy God. For man has nothing so divine, as kindness and pity to man. By these virtues thou mayest become a partaker of God's nature without toil. Do not throw away such a means of becoming divine. In helping the helpless thou art lending to God, who will pay back thy earthly gifts with heavenly.

—*St. Gregory Naz.*

37.

It is a noble duty to feel well disposed to

another and to be liberal, with a view to profit him, not to hurt him. It is not true benevolence to give to the luxurious or to the wicked anything to enable them to carry on their wickedness. This is not to profit them, but to make thee a partaker of their sins.

—*St. Ambrose.*

38.

Aaron's ephod which he put on when he went to pray was a symbolical representation of the whole world, having in it all colours, to represent the conditions of all states, of all people whatsoever. This was Aaron's practice; and to speak truth, we err more grossly in nothing than in bearing malice, and wiping men's names and conditions out of our prayers, as if our private affections were the calendar of every man's salvation, for no man can rend himself from his brother, but he must rend himself from Christ, who is the root whereon he and his brother both do grow together.—*Philo Judæus.*

39.

The mountain not only stands higher than other earthly objects of God's creation, but what it receives of the rain and dew of heaven, it sends down to the plains and valleys beneath it; so does the munificent Christian stand not only above the ordinary level of mankind, but the gifts God has given he shares with those beneath him.

—*T. H. L. Leary.*

40.

No sinner as such is to be loved, yet every man is to be loved for God's sake; but God alone is to be loved for His own sake; and if God is more to be loved than any man, every one ought to love God more than himself; and another man's soul is to be loved more than our own body, because it is capable of enjoying God, and the body is not. All men are to be loved, for our Lord in explaining to us who is our neighbour, has excluded none.—*St. Augustine.*

41.

There is not a wicked man, who does not do to himself an injury before he does it to another; just as fire, which does not consume or burn anything to which it is applied, unless it burns itself first.—*St. Augustine.*

42.

God often enriches the man that is liberal and charitable, and though he spends much, yet wealth comes to him: just as the fountains that gush freely with water, though exhausted for a time, recover their wonted abundance; and just as milk is wont to flow to the breasts which are sucked, and to the dugs that are drained, so does wealth come to the man that makes a charitable and liberal use of his wealth.

—*St. Clement of Alexandria.*

43.

He that has charity is far from all sin.

—*St. Polycarp.*

44.

If you could purchase eternal salvation, what would you not give for it? And now you may gain it by faith and charity. There is nothing to prevent your acquisition of it, neither poverty, nor misery, nor old age, nor any other condition of life. Believe therefore in one God, who is God and man, and receive eternal salvation for a recompence.—*St. Clement of Alexandria.*

45.

We must overcome our enemies by gentleness, and so win them over by forbearance. Let them be prevented by their own consciences, and not by our wrath. Let us not at once wither the fig-tree from which a more skilful gardener may yet obtain fruit.—*St. Gregory Nazianzen.*

46.

Let us never show ourselves cruel to

those who have wronged us, nor imitate the deeds we have denounced. Rather let us rejoice that we have escaped from peril, and let us abominate all that tends to reprisals. Let us not think of exile or proscriptions, let us drag no one before the judge, let not the whip remain in our hands; in fine, let us do nothing to others like that which we have suffered from others.—*St. Gregory Nazianzen.*

47.

It is Heaven upon earth to have a man's mind move in charity, rest on Providence, and turn upon the poles of truth.

—*Lord Bacon.*

48.

How many Christians profess to forgive injuries, but will not forget them. Such professors are just like persons who sweep clean the chamber and yet leave all the dust behind the door.—*Anonymous.*

49.

Oh! that love of money! Ye both are become one man, one living creature; and dost thou still talk of "mine own?" Cursed and unhallowed word that it is, the Devil introduced it. Things far nearer and dearer to us than these hath God made all common to us, and are these then not common? We cannot say, "my own light, my own sun, my own water:" all our greater blessings are common, and are riches not so? Perish the riches ten thousand times over! Or rather not the riches, but those tempers of mind which know not how to make good use of riches, and yet esteem them above all things. —*St. Chrysostom.*

50.

And when the King came in to see the guests, He saw there a man which had not on the wedding garment. We may understand charity by the marriage garment, for he indeed enters into the marriage, but enters

it not with a marriage garment, who being present in the church, has Faith but not Charity. For charity is rightly called the marriage garment, because our Founder had this in His heart when He came to the marriage of the church whom He was to associate to Himself. For it was the effect of the love of God alone, that His only Begotten Son united the hearts of the chosen sons of men to Himself. Wherefore also Christ says in St. John, "God so loved the world that He gave His only Begotten Son for us." Since then He came to men by charity, He taught us that this same charity was the marriage garment. Every one of us who, being placed in the church, has believed in God, has already entered into marriage, but he has not come with a marriage garment if he does not put on the grace of charity.—*Rabanus Maurus.*

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